

the Native Voice

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. VI. No. 10.

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IOWA'S GREAT INDIAN CHIEF

-See Story Page 7



CHIEF WILLIAM SCOW, Native Brotherhood of B.C. President

Union Extends President Scow Apologies

At a meeting arranged under the auspices of the Native Brotherhood of B.C. executive in the Georgia Hotel in Vancouver on October 3 with the Central Strike Committee of the United Fishermen and Allied Workers Union, Homer Stevens, secretary of the Union, tendered his apologies for statements which implied that the president and business agent of the Brotherhood had acted without authority from their members in signing agreements on fall chum prices with fishing companies.

The Native Voice presents below excerpts from speeches made at the meeting by Native Brotherhood president William Scow, who opened the meeting; Legislative Chairman Dr. Peter Kelly, and Homer Stevens on behalf of the Union.

CHIEF WILLIAM SCOW:

Before we extend to you the greetings of the Executive of the Native Brotherhood of B.C. and I am happy to see the rest of the citizens of the Province here with one thing in mind, the welfare of our people and I appreciate the efforts of both Executives in trying to get together. We all agree on one thing—our interests are the progress of the Indian. The Indians themselves have come into their own in this Province and I may say it is our desire and the desire of our people that that progress must not be stopped.

There was a time when the Government had to tell our people what to do but through the efforts of this great organization, the Native Brotherhood, whose principles are based on Christian principles, have finally gained the confidence of the powers that be and now they listen to our people, they consult us on many problems affecting our people. They have given us what has long been overdue, we have had them working with our people, have established schools in different parts of our Province and through the efforts of our Brotherhood have gained and are now receiving the old age pension and they have now been admitted to universities and schools of our Province, through the efforts of the Native Brotherhood. These things must not be overlooked.

The Native Brotherhood is here to stay. And anyone wishing to talk to them are free to do so provided they have the welfare of the Indians at heart. That is the platform we stand on. Equality must be granted to all that is what our people will extend to anyone that would see that they are to go forward and they will go forward and we have such leaders as Dr. Kelly here, whom I believe you people do not know. He has stood for those things, he has fought for our people and has brought them up to where they are today and I thank you, gentlemen, again for being here. Dr. Kelly, who is the Chairman of the Legislative Committee, will address you, gentlemen.

DR. P. R. KELLY

Some meetings are not just as easy to approach as others are and I realize that today because of the tremendous responsibility resting upon your shoulders and our shoulders it is not just as easy to approach it lightly. Therefore, I am going to stick to the absolute facts

as closely as one can have them in print. It is not necessary to go into the history of your organization nor ours nor all the actions that have taken place during the past years. What we are dealing with now is the present situation since the end of the sockeye salmon fishing and the beginning of the fall fishing or the chum fishing I think it is called, chums and pinks. And there began a difference of thought which has developed to be a serious one. Our aims have never been different. There has been a little different understanding.

Your request is that the Union should be recognized as the major bargaining agent in respect to wages in the fishing industry. First of all, we figure it is a serious thing to attack the good will and good faith of any member of any organization. If we were to point out your President as lacking in good faith and as not representing your views and gave that out to the world, it would be attacking the very foundation of your organization. It would be saying to any organization that it does not know what it is doing and it is ruled by an autocrat who may or may not be trustworthy, that is what it amounts to and we take exception to that statement.

Our President and our Business Agent and those who were with them signed the agreement that was presented to them by the canners association, namely the prices for which they signed and agreement. Now that right is challenged by another organization and questioned by that organization and we are here to say to you we, as members of this Executive body of the Native Brotherhood of B.C. say to you what our President and Business Agent did was in accordance with our desires, our expressed will, expressed after canvassing the different branches as to its will regarding the price of salmon. Only after that was ascertained did our members sign that agreement. Now let us make that very clear and plain. So when you say, as you have done here that "We firmly believe that the agreement signed by President Scow and Business Agent Nahaney on September 22nd does not carry the approval of the Brotherhood Executive or of the Brotherhood membership" we say to you that it does carry the full approval of the Executive and of the Brotherhood and the membership of the fishermen of the Native Brotherhood. We affirm that and we will stand by that and we want the world to know that.

We feel, gentlemen of your organization, that while this seems a very fine gesture of good will and desire to do things in a proper way, we still stand on what we have said in our brief, that you have

challenged the good will of our organization, you have challenged the right of its officers to do what they are entrusted to do. If that is so, what will you accept? Who has the right to speak for the Native Brotherhood? How can that will be expressed except through this organization and except as it has been done?

HOMER STEVENS:

We are very glad to be here today to discuss with you what we feel is, and know you feel is a very serious problem, a problem that concerns the Native people, the Native Brotherhood as an organization, the other people engaged in the fishing industry and our organization, the U.F.A.W.U.

We have issued press releases during the course of the struggle which we feel we are engaged in with the Fisheries Association. Some of these press releases have contained terms and statements which, after discussing further in our committee, we feel were wrong terms. They did not express the actual situation and more than that did unnecessary harm to the Native Brotherhood and to your President, Chief William Scow. We say that and at the same time we should point out that the first headlines that appeared in the press were of such a nature as to arouse feelings that lead to statements that would be made under the heat of battle or the heat of pressure. The first headline that we saw said that the strike was broken, that 1200 fishermen were going back to the grounds and were going to start fishing the following Wednesday morning at 6 o'clock. We issued statements and used the term sell-out, betrayal and other terms of a similar character and I must say that the Committee regrets and considers now it was wrong to use those terms either at that time or to use them now. To go on from there, Mr. President, Gentleman, the question of meetings such as this where after there has been a certain amount of difference, shall we say, very sharp difference of opinion, a very sharp difference of approach to questions that concern our people and your people it is certainly true to say that such meetings as this are not easy because things have been said on both sides that make it difficult to go back and to try to re-establish the relationships that existed

EDITORIAL

The Native Brotherhood was out in force to back their President, Chief William Scow. Standing firmly on their Aboriginal Rights and the rights of the Brotherhood as negotiators for the Natives, the vice-presidents and members travelled many miles to refute statements made by the Fishermen's Union "that their leaders were not acting with their consent" — and were selling out their Brothers.

They stood there united, fighting for hundreds of years of aboriginal rights. The Brotherhood did not sling dirt or smear all they were concerned with was the welfare of their people. They stood solidly on their constitutional rights—the wishes of the majority and their right to make their own decisions.

They were majestic in their solidarity at the meeting and statesmanlike in their utterances—against hundreds of years of white man's injustice, determined that no backward steps would be taken in their life long fight for the advancement with justice for their people. These Christian soldiers marching, fighting "with the Cross of Jesus going on before." Great Christian men of a noble race, real Canadians living a life of service and sacrifice. May Heaven bless them and give them strength to clear away the black clouds that darken their sky, so that there people may not suffer or starve because fishing has been curtailed. Pray that a solution will come to them to prevent the terrible suffering that will ensue this winter should the deadlock not be broken.

M.H.

prior to those differences being created and prior to those statements being made. We have come here today in the interests as we feel, and we hope that you will understand thoroughly, we hope that this will not be, on the basis of anything we might say, the last meeting between our two Executives, committees or organization

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Admires White Owl

St. Michael's Preventorium,
Alert Bay, B.C.
September 25, 1952.

Editor,
The Native Voice,
Vancouver 2, B.C.

Dear Friend:-

May I as a subscriber and admirer of your paper, express my increasing delight at White Owl's articles. Especially was I entranced by his reported speech, which was delivered at Niagara Falls on the twenty-fifth anniversary of the border Crossing Ceremony.

Apart from the sheer beauty of the language employed, his speech contained great wisdom which any younger Indians would do well to remember.

The Indian today stands at the cross roads of his destiny. On one side are his old arts crafts and mythology, on the other the modern ideas and scientific theories. His state of affairs must be to the older Indians somewhat bewildering to say the least. It would indeed be a tragedy, of the lovely art and culture of the Indians were to become forgotten, lost; the world would be that so much poorer. The Indian should cherish his colourful traditions and culture, for they are a part of him, and helped to make his fore-

fathers honoured, even if a misunderstood people. As far away as my native England, the Indian of the past is famed for his loyalty and most of all his honour. The younger Indians, were they to pattern their lives upon these virtues of their ancestors, and, at the same time strive to assimilate the higher aspects of the Western culture; they would indeed be helping to make their people strong again. When they have acquired higher educational standards, as so many have, and employed the qualifications to raise the living conditions of their people; always they should remember their past, its colour and tragedy and their affinity with the things of nature. Above all, remember with pride their chiefs and counsellors of yesteryear, who endeavoured to guide their forefathers to victory and freedom a spirit, often displaying great brilliance and wisdom. Always they must be proud that they are Indians, and be worthy of their heritage—Canada.

Once again I thank you for the pleasure I received from your excellent paper.

Yours truly,
JOAN BEARD (Miss).

A Few Words From Alberni

By JOY CLUTESI

Born to Mr. Eric and Mrs. Beulah of Alberni, a baby girl Anna Rose at the West Coast General Hospital, on August 22, was a real nice birthday gift to Beulah as that is her birthday. All her friends and relatives rejoice with her.

The little Alberni Church at the crossroads of River Road and River Creek road was crowded the door. Some of the people had stand outside for the wedding of Pauline second daughter of Mr. and Mrs. Hughie Watts of Alberni. Tinus Braker formerly of Holland.

Rev. P. KoeKoe conducted the double ring service when the bride was given in marriage by her father. Harry Hoisman acted as best man and ushering were Hughian Watts a cousin to the bride and J. Pater.

The bride was lovely in her floor length dress of white lace over silk and the lace veil held by seed pearls. Her bouquet was roses and carnations. Evelyn Watts sister of the bride was maid of honor. Her dress was pink chiffon and a pink

veil to match and her bouquet was carnations.

The brides maid was Esther Watts cousin of the bride, her dress was also pink chiffon and a pink head piece to match. The little flower girl, Jane Watts was a picture in her floor length dress of pink with piquant nosegay.

The service was enjoyed by all who could get into the church. For a lot of us it was the first wedding preformed by a Dutch priest we had attended.

During the signing of the register, Mrs. Pearl Brown sang "Because" accompanied by Mr. D. Road at the organ.

The reception was held at the brides home with approximately 150 guests. The bride and groom cut the 3 layered cake amid flash bulbs going steadily. The waiters were Janet Gus, Irma Gallie, Ruth Sam, Hazel Watts, Joy Clutesi, Winona Brown, Lola Charles. After the refreshments 2 Dutch boys entertained with their guitars and songs in their own language as well as English.

The new couple will reside on River Rd., Alberni, B.C.

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Arts, Welfare Notes

By JOANNA WRIGHT

Most of the recent interests and energies of the B.C. Indian Arts and Welfare Society have been centred around the annual Indian Arts Exhibition organized by our Society, which was opened by Dr. F. T. Fairey, Deputy Minister of Education for B.C., in the Provincial Museum on July 8th. Over six hundred entries were received this year from nineteen different Indian schools and from Indian Adults in B.C. and the Yukon.

We were fortunate in getting as judges for the exhibits of painting and drawing the services of Mrs. Ina D. D. Untoff, Mr. G. Sinclair, and Mr. F. L. Beebe; of Mrs. R. H. Spicer and Miss M. Turner for the crafts on display; and of Mrs. W. Cryer and Miss M. Wolfenden for the entries of literary work.

Two new trophies were presented this year as the result of generous donations from Dr. Alice Ravenhill, recently appointed as Founder of our Society, and from Mrs. Godfrey Booth, who is a life member of our organization.

The "Ravenhill Copper" has been established with the aim of encouraging the execution of traditional Indian craftsmanship by native adults, and will take the form of a medallion design in copper, mounted on a wooden plaque. This year's winning entry for the award is Mrs. Mungo Martin's beautiful hand-woven blanket.

The "Godfrey Booth Trophy" was instituted with the object of encouraging the participation by Indian women in social and church groups, Women's Institutes, etc., through which entries may be made for this award. The trophy is in the form of a very lovely silver bowl. Failing any appropriate entries this year, owing to lack of time available for notification to various parts of the Province, the award was presented to the women of the Millar Bay T.B. Indian Hospital at Prince Rupert, for the best display of craft submitted for exhibition.

No entries this year were received for the Memorial Scholarship award, but it is hoped that interest may be revived in this competition in 1953. The Oskononton

Cup was won by the Whitehorse day school in the Yukon, and Alberni did outstandingly well in other entries, winning four first prizes and two special awards.

The Exhibition was open for a week, and considerable interest was shown by the public in this display of Indian art and craftsmanship. Sale of literature and Indian craft was arranged by Mrs. J. Godman in the Museum during this week. Our thanks for the very active support which was given to the Art Committee are extended to the judges and to Mr. Lawren Harris, Mr. Jan Zack, Mr. Colin Graham, Dr. F. H. Johnson, Dr. C. Carl and Mr. Willard Ireland.

Well Satisfied With Native Voice

September 26, 52

The Native Voice,
325 Standard Building
Vancouver 2, B.C.

Gentlemen,

I am receiving this periodical regularly, and am well satisfied with same.

In current issue, I am particularly interested in "Manitoulin Relics 70 Centuries Old."

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Yours truly,
NICHOLAS FEDO

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A NEW DATING METHOD

EVERY archaeologist or student of anthropology must hail with enthusiasm the rapid progress made in the new method of dating developed by Dr. Willard J. Libby, atomic scientist of the University of Chicago and his associates.

The process of radiocarbon dating is based on the ability of complicated Beta particle counters to determine the relative amount of Carbon 14, (C 14), found remaining in a given specimen. This carbon is deposited by cosmic radiation from the upper atmosphere, and is constant for all living matter.

The time element is arrived at from the knowledge that half-life of Carbon 14 is 5568 years. That is, a given amount of Carbon 14 will disintegrate to one-half in that period of time and one-half of the remainder will disintegrate in the next 5568 years, and so on, ad infinitum.

C 14 is found in all living matter proportionately with its antiquity, and consequently in all specimens of such material as wood, bark, charcoal, cremated bones, shells, antler, peat, weeds, pollen, etc. Although pottery cannot be dated by this method, it is quite practical to arrive at its age by testing refuse, charcoal and debris in association with it.

The amount of material needed for the test is relatively small, varying from two ounces to a pound or two, depending upon type of material. The samples are burned in process of dating, converting the specimen to carbon.

This new system of age determination promises a reliable means of establishing the chronology of objects heretofore dependent on stratification, structural or historic knowledge.

Several institutions are now setting up the highly technical apparatus formerly existing only in Chicago, Illinois, and Ann Arbor, Michigan. Refinements and improvements are constantly being made with a view to reducing the average counting error now present. This seems to vary upward from five percent, dependent upon the purity of specimens, most of which were not gathered with the present knowledge of care required to prevent contamination by intrusion of foreign matter, bacterial action, use of preservatives, etc. The tendency now is to lengthen the time of the count and to reduce the expected error to less than one sigma.

A few interesting dates obtained by this method are given as reported by Johnson and published for the Society of American Archaeology:

Sequoia wood with tree ring age of 2800 years gave average reading of 2720 + — 100 years of elapsed time.

Wood from a 4800 year old Egyptian tomb shows a radio-carbon reading of 4883 + — 200 years.

Bark and charcoal from Hopewell, Ohio mounds seem to indicate an age of about 2200 years.

Lamoka, New York, charcoal from ancient fire pits, about 5383 years; Folsom bone, Texas, about 9883 years; Charcoal from Lascaux cave, France, gathered near the famous bison paintings, 15,516 years; wood from a Minnesota well 88 feet below glacial drift, over 19,000 years; atl-atl shafts from a Nevada rock shelter, 7038 + — 350 years.

It would seem that at last scientists are on the right track toward a highly reliable method of dating ancient cultures of mankind, as well as glacial activity and other phenomena of nature.

Already some of the dates indicated tend to upset preconceived notions of chronology, especially as applied to ancient man. If the accuracy of present indications is substantiated by further and more extensive tests, it will be necessary to move back considerably the generally accepted dates for the early cultures east of the Mississippi River.

Ed J. Wahla,
In The "Totem Pole."

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The Love Of A Child

The delightful letter we print below comes from THE KARIWIIO INDIAN ASSOCIATION OF AMERICA, 15013 Toepter Drive, East Detroit Michigan. As can be seen, it is a small group, but membership is growing, and our young writer is only 12 years old. They want to help the Navajos and we hope that our young Indian readers will correspond with this group, exchanging ideas and advancing through unity the cause of our Native People. We now take great pleasure in introducing to our readers our young correspondent, Kah-nedogonah.

To The Native Voice.

Dear Miss Grisdale:

There really isn't very much to print about our club because we've only six members now, going on seven. But we just started the club in July, and I'm only 12. We want to send old clothes and things to the Navajos. I've got a Navajo boy friend in Dove Creek, Colo., too. But we don't know where to send them right now.

In schools so many white children have the wrong idea about Indians, so we help the teachers teach history when there are Indians involved. I've studied Indian lore since I was 5, because my real mother was a teacher and she taught me to read when I was 4½. So as you can see there isn't very much to write about so I'll close my letter now.

Oneh,

Kah-nedogonah.

Indians Tied Up In UN Red Tape In Manhattan

NEW YORK, Sept. 27.—A group of Iroquois braves, in tow for the day became hopelessly tied up Friday—eagle feather and all—in a tangle of United Nations red tape.

Their trouble started, they reported, when they informed UN officials that they had come from Canada and the Plains to New York to celebrate American Indian Day in Man-Na-Hatt. They had picked the UN as the site for a ceremonial dance and song-ritual.

"No dance," said UN officials, who persuaded them that the glass and marble skyscraper was no proper setting for such festivities.

The braves, who wanted to make a few sober observations about the Indian's needs for greater government protection, then decided to hold a news conference at which the Reverend Emery J. Kocsis, chairman of American Indian Day would act as their spokesman. A small conference room was provided and three UN officials turned up to address the visitors.

"No correspondents," said the UN guard, who nevertheless readily stepped aside so that dozens of photographers could enter and take pictures of the braves in their beaded buckskin and feathered headdress.

The bar against newsmen, it was said, came from Carlo Garcia-Palacios, deputy director of the radio division. By the time he emerged from the conference room, the meeting had ended and the Iroquois were preparing to depart.

Most of the visitors headed for a closer look at the UN Assembly Hall, which will be opened here next month. A few left the building to prepare for Saturday morning's parade up Fifth Avenue.

Chief Loud Voice, a member of Tuscarora Tribe, headed straight for the escalator and another ride on the "stairs which move without feet."



A REPLICA OF A WAR CANOE was presented to the two prominent British navy officers visiting Vancouver recently by Chief August Jack Khatsalahno in a ceremony aboard HMS Sheffield. Left is Commodore J. G. P. Inglis, right is Vice-Admiral Sir William Andrews. The young onlooker is Sally Charlie, age 10.

Hopes To Return Here

Sept. 15, 1952.
Oka, Quebec,

The Native Voice,
Vancouver, B.C.
Dear Editor:

Please find enclosed \$1.50 for my subscription to your interesting paper. I first came in contact with it while teaching in the Kitsegukla day school at Skeena Crossing during the term 1950-51. This week our United Church student minister passed me on a copy of the August issue which included the T.B. Poster Contest winners. Our previous school didn't seem to have any entries this year, but we did notice the names of several teachers and pupils with whom we

were acquainted while teaching at Kitsegukla.

The Kitsegukla school was represented in the 1950-51 term and if you still have a copy of the issue which included those contest winners, I would appreciate receiving it.

We enjoy working with the Iroquois people here, but certainly miss the wonderful B.C. scenery, and plan to be back in B.C. working with the coastal people again.

Looking forward to receiving our copy of The Native Voice and reading about the "Doings" of our friends along the Skeena, I remain,

Yours truly,
AUSTIN MULLEN.

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World**

EASTHOPE

MARINE ENGINES

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New Day Schools For Alta. Reserves

By HUGH DEMPSEY
Alberta Correspondent

Two new day schools will be built on Alberta reserves this fall, according to the Indian Affairs Branch.

A two-room school teacherage will be built at Standoff on the Blood Indian Reserve, and a one-room school teacherage on the Beaver Lake Reserve in northern Alberta.

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NEWS FROM . . .

Lower Kootenay Reserve

By LOUIS PAUL WHITE
Creston, B.C.

Here we are again, Folks:

We have been very busy this last summer doing odd jobs around here and there—the folks with children going back to school, are back home, on the reserve.

The children going to school seem very happy. They gather every morning where the bus stops and get on when it arrives, and in the afternoon come home very happy.

The people in Creston are very proud of our children and we, too, are very proud of them.

Well, we are getting ready to complete our new houses, which we left last spring. We have the funds on hand to complete and build five more houses. Mr. J. S. Dunn, our agent, has been very busy all summer getting things ready for us. He sure likes to see the village have everything a village should have. He has now also started some new houses at Columbia Lake Reservation. He hopes to continue to build houses on all reservations. We hope he succeeds.

Some of the boys are still away, down in the United States, working. We hope they will be back real soon. We want to have all the hands we can get for we want to complete our job by next year. There is lots of work to be done—water to run in to the houses, varnish and paint inside.

Next weekend there will be the Fall Fair in Creston. We are supposed to bring our vegetables, our buckskin works, our bead work. We hope we can do that. Last year, it was kind of news to us when they called us to get in, but we hope we can do something and not disappoint the people.

May Apple Blossom Day Festival, we won second prize on our float, and we won second on the Folk Dance; we are doing good so far. They expect us to put on our Indian Drum Dance next weekend, September 19-20, so we expect some luck.

We are expecting an election this

fall for a Chief and Councillors.

Well, nice people, I hope to hear about your nice reservations. I hope you don't mind my photo.



LOUIS PAUL WHITE

FISHERMEN DONATE FISH TO ORPHANAGES

Even a strike can have its bright side. During the period when they were not able to fish commercially, the fishermen turned their catch over to Lower Mainland Orphanages. CKNW supplied the transportation to carry fish from dockside to Orphanages.

"Make your friends happy with birthday greetings. Send a letter a couple of days before the birthday . . . to Bill Rea's Roundup, c/o CKNW New Westminster. No charge.

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PERFECTION IN SEAFOODS . . .

Continued from Last Month**By Newell E. Collins**

Tecumseh and the War of 1812

(Chap IV Cont'd)

TECUMSEH'S followers increased rapidly until by 1808 they numbered about 1500. In May or June of that year they established themselves at Phopetstown on the Tippecanoe. This settlement was at first composed largely of Kickapoos and Winnebagos, with some Shawnees, Pottowatomi, Chippewas and Ottawas, and it was not until later that the Wyandottes entered the confederation.

The Wyandottes were a large and influential tribe. The Great Belt,—symbol of union among the nations,—was in their keeping. They also held the duplicate copy of the Treaty of Greenville. At one time the Prophet sent a delegation to examine the treaty, although probably his actual motive was to try to induce the Wyandottes to join the confederation.

It was August 1808, that the Prophet spent two weeks at Vincennes, and while there he made every effort to convince Harrison that the intentions of his followers were harmless and peaceful.

Secretary of War Eustis wrote Harrison on July 15, 1809 advising him to be cautious in his dealings with the Indians and suggesting that the chiefs of all nations be represented in his councils. At the Treaty of Fort Wayne in September 1809, the smaller tribes. (Miami, Eel Rivers, Delawares, Pottowatomi and Kickapoos), ceded three million acres of the fertile Wabash valley. This comprised a tract about sixty miles in length along the Wabash River above Vincennes. It was a most desirable section for agricultural purposes, but at the same time the much prized hunting grounds of the Indians, in fact the only really good hunting grounds left.

This carried despair to the hearts of all Indians in the region as it forced them either to sell their remaining lands for much needed supplies and ammunition, or remove farther westward and northward where they were in danger of destruction by their old enemies, the Sioux and the Chippewas. They had one alternative, however, which

was to seek aid from the British government.

ATTENDANCE at the Fort Wayne council was practically compulsory as Governor Harrison had announced that the goods and ammunition promised by the Treaty of Greenville in 1795 would be given only to those who were present. The Indians were thus practically forced to attend or be threatened with starvation. However, neither Tecumseh nor the Prophet were present. When the Miami exhibited a rebellious spirit, Harrison refused to deliver the annuities promised them until they concluded the treaty, which they did on September 30, 1809.

Whiskey was freely provided by Harrison on this occasion notwithstanding his previous attempts to keep it from the Indians.

A separate treaty was concluded with the Weas on October 26, 1809.

Harrison doubtless realized that these treaties might precipitate war, but the settlers were more than willing to risk a conflict in order to possess themselves of this valuable land. At this time, military experience appeared to be the first step toward political success and it is possible that Harrison foresaw in this situation an opportunity to distinguish himself in a military career. Also, undoubtedly he realized the desirability of crushing the Indians before they could ally themselves with the British.

THE Wabash tribes by this time were in a very unfortunate position. Napoleon's orders in Council had caused a suspension of commerce. Furs could not be disposed of in the European markets

and hence became worthless. The Indians were thus deprived of their one great source of revenue.

Hunting parties from Kentucky frequently crossed the Ohio River contrary to treaty and were rapidly killing off the game. Buffalo no longer roamed the Illinois prairies. The hardy pioneers were pushing rapidly westward in their search for farms. The demand was for land, more land and still more land. Individual ownership of the land was something the Indian did not understand and he was not naturally an agriculturalist, and his methods, as the white man saw them, were sketchy at the best. From the viewpoint of the administration it was unjust and inconceivable that the Indian should occupy the fertile valleys of the Northwest Territory unless he made an effort to cultivate them. According to the logic of the white man, "savages" could have no rightful claim to ownership of the land.

THE western tide of immigration brought the two races in closer contact and resulted in numerous evils and abuses, all of which contributed toward the downfall of the Indian. It will be sufficient to review a few of these:

1. While the whites were forbidden by law and treaty to settle beyond the Indian boundary, nothing could prevent the settlers from hunting on Indian lands, the Kentucky settlers being the worst offenders in this respect.

The aboriginal Indian, hunting with bow and arrow, killed no more game than he required for his immediate use, and under such conditions there was little risk of depletion. In ten years, the white set-

tlers with their fire arms had reduced the game to the point where the Indians in the smaller villages were actually in danger of starvation.

If they stayed where they were and sold their remaining lands to the government for supplies and annuities, they came under the debasing influence of the white traders; if they moved on, they were forced into closer contact with the hostile tribes of the north and west. Those who chose the latter course appeared to fare better, however.

2. Another and probably the most important factor in destroying the morale of the Indian was the sale of whiskey. The sale of liquor to the Indian was prohibited by law, but the prohibition laws of that day were enforced no better than those of later years.

(To Be Continued)

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My Red Indian Notes, Monographs

By BIG WHITE OWL

Schoenbrunn, (Welaik Tiappauk) Beautiful Spring, was founded in the month of August, 1772, by the Christian Natives of the Lenni Lenape Nation, THE DELAWARES. There it was that the first Civil Code in Ohio was formulated. There was built the first Church and the first School west of the Ohio River. There, in the beautiful and virgin Ohio, was formed the FIRST PEACE SOCIETY and the FIRST INDIAN TEMPERANCE SOCIETY west of the Alleghenies, by the faithful Christian Delaware Indian Converts of the two great Moravian Missionaries, i.e., Rev. David Zeisberger and Rev. John Heckewelder.

Today, (1952) Schoenbrunn, (Welaik Tiappauk) Beautiful Spring, the first town in Ohio, is a National Memorial Park erected as a special memorial to the first pioneers in North America.

Note: Please take special notice of statutes number thirteen and nineteen.

THE CIVIL CODE OF THE DELAWARE INDIANS (August, 1772)

1. We will recognize no other KITCHE MANITOU but one, the one and only true INFINITE SPIRIT, who made us and all creatures, and came into this world in order to lead all men into the light. To HIM alone we will pray and offer our thanksgiving.

2. We will rest from all manner of labor on the Sabbath Day, and offer our prayers and thanksgiving at the Meeting House.

3. We will love and honour our old folk; when they grow old and needy—we will do for them what we can to make them happy in their old age.

4. No person shall get permission to dwell with us until our Teachers (ministers) have given their consent and our own Helpers (native assistants) have examined them.

5. We will have no dealings with thieves, murderers, adulterers, whoremongers, drunkards and sorcerers.

6. We will take no part in evil medicine dances, sacrifices, torture ceremonials, gambling games, etc.

7. We will not employ nor use 'tschuppik' (witchcraft or evil medicine) when hunting and fishing and scouting.

8. We will henceforth renounce

and abhor all tricks, lies and deceipts of the Evil Spirit.

9. We will be ever obedient to our Teachers, and to our Helpers, who are appointed to preserve order in our Council Meetings, in our villages, and in our corn-fields.
10. We will not waste our time in idleness, neither will we scold and fight one another, nor will we tell falsehoods about each other.
11. Whosoever injures the property of his neighbour shall make full and complete restitution and make an apology.
12. A man shall have but one wife. With whom he shall live and love with all his heart, and provide for her and his children. The 'Oqua' wh' (woman) also shall have only one husband, be obedient to him, care for his children, be industrious and cleanly in all of her habits.
13. We shall not admit rum and whiskey, or any other kind of intoxicating liquor, into our camps and our villages. If strangers or traders bring intoxicating liquor, the Helpers shall take it from them, and not restore it until the owners are ready to depart from our camps and our villages.
14. No person belonging to our village shall contract debts with traders, or receive goods to sell for traders, unless the Helpers and Teachers have given their consent.
15. Whosoever goes on a hunting expedition, or on a long journey, shall be obliged to give complete details about his trip to the Teachers and the Helpers.
16. Our young people shall not get married without the mutual consent.

sent of their parents and the Teacher.

17. Whenever the Helpers appoint a time to perform work for the good of all, let us gladly assist with fervour and do as we are requested.
18. When corn and venison is needed to entertain relatives, friends, and strangers, or Maple Sugar for the Love Feast, we will freely and unstintingly contribute from our catches.
19. We will not make war, nor go to war, nor will we accept as a gift or purchase the spoils of war... The Lenni Lenape (Delaware) are a peaceful people. We are the Councillors of Peace!

Note: The last statute, according to records, was appended to the other statutes during the United States Revolutionary War.

(THE END)



BIG WHITE OWL
Eastern Associate Editor

METLAKATLA WILL BE FIRST

Indian Agent Earl Anfield with the council of Metlakatla, B.C. last June to decide what day the village would officially receive its franchise—the first given in Canada to an Indian village.

All formal arrangements with the Federal Department of Citizenship have been completed. Metlakatla, which celebrated its 90th anniversary a few months ago, thus will be the first village in Canada to be released from the Indian Affairs Administration and placed under constitutional Canadian law.

The first move for a franchise was made by Metlakatla elders 10 years ago in cooperation with the Indian Affairs Branch.

Main obstacle and reason for the long delay, was the problem of disposition of lands owned collectively by the natives and arranging for individual titles to the lands.

Metlakatla has been surveyed for a municipality and its own civic government and utilities.

The original Metlakatlans who left nearby Port Simpson 90 years ago following their spiritual leader, William Duncan, once owned the present site of Prince Rupert.

The Mark On The Marten

(Athapaskan)

By CLARA HOPPER

A hungry marten, long ago,
Saw Indians sitting in a row
Around the cosy camp-fire glow,
And all were eating salmon.

The marten watched them, still as
still,
This one, that one, ate on until
The moon came climbing up the
hill
And shone upon the salmon.

The marten's hunger ate his fear
But did not bring his stomach
cheer,
Although he inched in ever near
And slavered for the salmon.

At last an Indian spied him there—
To share the food seemed only fair;
He threw from out the camp-fire
glare
A bit of bright red salmon.

It struck the marten on the breast
And made a red stain on his chest,
Now ever marten wears a crest—
The reddish mark of salmon.

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IOWA'S GREAT STATE CHIEF

By JOHN REYNOLDS, Cedar Rapids Gazette

A Cedar Rapids man has just been named state great chief for Iowa in the Continental Confederation of Adopted Indians.

He is H. O. Waltermeyer, 1110 E. avenue NW, who is an "adopted" member of the Iroquois tribe of Indians.

In his new position, Waltermeyer is in company with a high-powered group of chiefs representing other states.

In New York, for instance, James A. Farley is the state great chief. In Nebraska the title is held by the Rt. Rev. Msgr. Nichols H. Weg-

ner, Gov. G. Mennen Williams is the chief in Michigan.

Waltermeyer's Indian monicker is "Chief Big Tree" and his assignment in the Hawkeye state brings to 14 the number of state great chieftains who have been named to date by the CCOAI.

* * *

The business of being an "adopted Indian" has been over-played on the light side and too little attention given to the fact that men like Cedar Rapids' Chief Big Tree and hundreds of others over the country give a lot of serious thought to the plight of the Vanishing American.

As members of the Continental Confederation of Adopted Indians, these men and women too are pledged to:

"Encourage appreciation of the inherent nobility of the Noble Red Man, help the Indian when he cannot help himself, hinder those who would oppose the progress of the Indian toward full equality as American citizens."

Recent activities of the CCOAI have included:

Demanding rights for Indians to retain legal counsel, calling for fair and more sympathetic leadership in the bureau of Indian affairs, support of a bill which would make it illegal to bar the body of an Indian combat veteran from burial in a U.S. cemetery.

Always the Confederation has been newsworthy when it spoke publicly:

It began a year ago to demand the return to America of the bones of Pochahontas, which have been buried for 333 years in the Church of St. George at Gravesend, England.

The Confederation named Bing Crosby "Chief Man-of-Many-Songs" and designated him officially as the Confederation's "Chief War Chantier."

Among the great who have been members of the Confederation in the past, none was more out-spoken than the late Harold L. Ickes, "The Old Curmudgeon," secretary of the interior under FDR and state great chief of the Confederation for Maryland for a time.

The Confederation denies strongly a recent Associated Press story which said that Sally, famed fan dancer, was a member. The Confederation's Continental Chief, Col. Dariel Francis Clancy, of Springfield, Ohio, says bluntly that "Sally Rand is not a member of our Confederation at all."

According to information received last week by the new Iowa state great chief, the CCOAI now has members in a third of the states of the union and expects to have members in every state within the next two years.

* * *

Cedar Rapids' Mr. Waltermeyer is a stereotyper by trade; is employed on the night side at The Gazette.

His interest in Indian lore dates back many years and he is familiar with the tribes of the U.S., their customs, their dress, their traditions.

After much study he has trained



SUNNING THE FEATHERS—In observance of his selection last week as State Great Chief of Iowa, for the Continental Confederation of Adopted Indians, Chief Big Tree (H. O. Waltermeyer of Cedar Rapids) brought out his various handmade headdresses, dance bustles and other paraphernalia for the sunning which the feathers must have to help them maintain their color and brilliance. In the picture are items worth more than \$500, most of them made by Waltermeyer himself.

himself in the reproduction of Indian costumes of many kinds and for many tribes.

He has made many headdresses which Indians themselves class as "good work."

Waltermeyer writes regularly for the Indian newspaper, The Native Voice.

Since his official adoption as an "honorary Indian" he has received mail in such volume that it has been necessary for him to buy a typewriter to keep abreast of correspondence and his writing for the Indian newspapers.

* * *

Waltermeyer may have more than a normal right to his Indian relationship and his new Hawkeye state title.

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